

THE PRACTICAL PURSUIT

Realisation is a practical pursuit for which direct perception through practical experience is essential. The rigid rules of life generally put forth as essentials for the pursuit are hardly practicable in the normal life of man. What the world needs today is an efficient method based on scientific lines, and running in close collaboration with our normal living. Our great master, with due regard to all these difficulties and keeping in view our physical and mental disabilities and shorter span of life has, by his kind grace, offered us this easiest way which ensures greatest success in the least possible time without unnecessary toil or exertion.

Under Natural Path the master, by the application of his inner powers, awakens to action and accelerates the dormant forces in the abhyasi and diverts the flow of Divine current towards his heart, through the process of Pranahuti. As a result, the abhyasi begins to advance spiritually, experiencing more and more of bliss. The abhyasi has only to prepare himself to receive it, or in other words to make himself capable and deserving of it. In this way all that which previously required ages of persistent labour and hardship can now be achieved very easily in a much shorter time with little labour. But it is

all practical and cannot in any way be put in words. Only practical experience can reveal its merits.

A great wonder of the system is that a teacher trained in the system, though he may not himself be actually up to a certain stage, can yet make abhyasis have a taste of that stage through transmission. The reason is that it is not really the teacher himself who is imparting anything to the abhyasi through transmission, but the Great Master himself who does everything through the medium of the teacher's person. Thus the personal limitations of a teacher do not have any effect upon the abhyasi, and what he apparently seems to be transmitting comes direct from the Unlimited. The teacher must however have his will sufficiently developed to effect the course of the flow towards the abhyasi.

The next important thing to be kept in mind is the moral discipline which every one must be very particular about. He must never do a thing which might bring a bad name to himself or to the sanstha he belongs to. His way of living and dealing with others should be simple, unassuming and cordial, inspired with a feeling of love and sympathy for others. This will be a source of satisfaction and peace to him as well. One should lead a simple and pious life absorbed in constant Divine

Consciousness, discharging properly at the same time all his worldly responsibilities and duties. There is not the least justification for any one to flee away from home in utter disregard of his worldly duties, and wander about without any definite aim or purpose. As a matter of fact, even in that state of so-called vairagya, one is seldom free from feelings of worldliness. If a grihastha who has ignored God can be presumed to be deceiving God, the so-called vairagi will prove a worse sinner. Saint Kabir has aptly remarked:--

"God remains twenty paces off from a Brahmachari and thirty paces off from a sannyasi; whereas He resides within a grihastha who entertains Him in his heart."

We should really try to be with God and in God all the time, and never be away from Him even for a moment. When we come up to this state we are all the time in a state of vairagya. Thus, attachment with God results in detachment from the world, and that is true vairagya.

Some persons seem to be under the impression that the practices prescribed under this system are by themselves sufficient for the attainment of the final goal, but that is not exactly so. While referring to Sadhana under Natural

Path I must draw attention to the real spirit of it. The abhyasi must not fix his mind upon its outer features only. Unfortunately people keep their eyes only on formal rules and methods and ignore the real spirit. Under the system, though the spiritual training is imparted through transmission, still the most important and indispensable thing remains for the abhyasi to develop in himself. It is love and devotion to supplement the abhyas. This feature was introduced into Raja Yoga by Lord Krishna in order to speed up the progress of abhyasis. The only way to develop love is constant remembrance. While doing your daily work you must think that you are doing it in obedience to God's orders, and hence as part of your duty. This simple process, if followed in the right spirit, will keep you in touch with the Ultimate. Another advantage would be that you will stop further formation of samskaras. The constant remembrance promotes attachment to God which develops into bhakti. This is because the heat contained in the thought stimulates emotion which assumes the form of bhakti. If you turn it into a habit you will find how fast love develops in you. It is in fact an essential feature of spiritual life.

In certain sansthas the process followed for practice is often kept confidential. It is released or revealed only to those who undertake to join them formally. What their

purpose at the bottom may be is not quite understandable. Nature has no secrets, and I think one professing to follow the Divine path must have none either. The practice followed in our Mission is meditation on the heart. The same method has been recommended by Patanjali. The basic principle of this process has been discussed in my "Efficacy of Raj Yoga", which I do not mean to repeat here. The process helps us immensely in throwing off the grossness of being, and in assuming a state of greatest subtleness. God is completely devoid of grossness; so, realisation of God must also mean the attainment of a similar state of subtleness and purity. This is the greatest merit of this system. It helps the abhyasi to free himself from the grossness settled in the form of Coverings. Master's help through the process of Pranahuti is of utmost importance in this respect. For this reason it is essential for the abhyasi to keep away from methods and practices which, instead of eliminating grossness from his being, tend to increase it all the more. We must never keep ourselves rigidly fixed upon wrong traditional ways which do not seem to promise the desired results. Rather, we should adopt only those which may be helpful to us in our march towards subtleness.

A man can be a real man only when his eye is diverted towards his inner self. Therein lies the real quest for Reality. One who adheres to it establishes his footing in

the sphere from which everything descended by itself. In other words he connects his link with the main Source. The only thing which remains then is its expansion for which the prescribed abhyas is sufficient. I prescribe the easiest means, still some people do not pay much heed to it. The reason may perhaps be that they have no real craving. When craving is created (May God will it so!) the attainment of the goal becomes a question of no time.

I regret to say that most of our fellow associates remain too much occupied with their own self, attaching to it the greatest importance. Innumerable lives have gone by but our return to the 'homeland' could not be effected yet. And even now the craving for that does not seem to have revived in the heart. In fact all this depends upon the sweet will of God. May they have of me even as much as I may be capable of imparting; and beyond that, if their longing still persists, I will most gladly advise them to seek for another, better accomplished one. The greatest joy to me would be to see people going higher than myself. What or where I am, the Master alone is in the full know of. Only so much am I able to understand that I am incapable of determining the limit of my approach, not knowing how much more I have to swim on yet. However, if any of my associates at any later time comes to a full understanding of it, he may have to repent for not availing of it fully at the time. I wonder why their

hearts are not moved even though I remind them of it so often. Perhaps it is due to some of my own shortcomings.

Our method is so simple that for this very reason it sometimes becomes very difficult for people to realise its true significance. Difficulties arise when people do not take God just as He is, but fit Him into numerous artificialities created in their own minds to suit their own taste and likings, and thus put Him completely within the sheath of maya. They worship Him as such, with the result that they themselves get engrossed in maya, or in other words they become the worshippers of maya in gross form. Now if anyone comes up to explain it to them they run away from him thinking that he is trying to delude them. They appreciate more the Mahatmas who, being themselves dyed in various hues of maya, offer them colourful things which are suited to their taste. The common mistake is that they do not care to pay attention to these most vital facts and they seek for liberation from those who have it not. Really most of them do not have any aspiration for liberation at all. They adhere to gods and goddesses only to serve their worldly ends. There may, however, be a few who worship God as well, but by the way only, and that too for merely selfish purposes. They are in fact not even worthy of having this type of spiritual training, nor are they capable of it. As a matter of fact while we are marching towards 'unity' they, on the

other hand are drifting continually towards 'diversity', and are directing the flow of thought into numerous different channels. Thus our power of thought, being diversely applied, gets weakened and shattered and our efforts for realisation end in failure. Usually I do not take such persons into our satsangh, because I feel convinced that all labour upon them will be fruitless. Consequently, instead of wasting my time on them I must utilise it for the spiritual benefit of others who crave for it.

Under this system there is absolutely no room for anything except true worship of God -- the one Absolute. It is not at all possible to proceed with it with gods and goddesses besides. If there be any one who finds himself too weak to give it up, I cannot compel him to do so, but in that case I cannot be held responsible for his progress. If they are not prepared to give up what is not needed why should they at all go to others to seek for other means? Their very hankering after other means and methods goes to show that they have no firm faith in what they follow, that at the bottom of the heart they realise some error or deficiency. The only course open to them is to pray earnestly for sometime for His Grace to guide them on to the right path. For the practical aspect of Sadhana, it is essential to take up the practical course of spiritual training for which we need proper guidance. Guidance sought from books is not of much avail since it

is often misleading, and sometimes dangerous too. Methods prescribed in books are generally confusing, touching the outer aspects only. One can never become a physician in the true sense by merely reading the names of medicines and their properties in books. Similarly, by acquiring an outer physical knowledge about God, soul etc. or of the various spiritual states on the path, one can never claim to have realised the object in the true sense. It is impossible to come to a thorough understanding of the taste of a mango merely by reading in books the description of it. That the proof of the pudding lies in the eating of it is a well-known saying.

The teachers of today, too, who profess to guide people on the path, induce people to similar means, giving out false assurances of progress; and people on their part never bother about having an understanding whether the methods they are advised to adopt relate to their physical, mental or spiritual growth, or to none at all. In most cases, even when they are presumed to have made an advance, they are actually found to be more entangled in philosophic controversies relating to jiva, maya, or brahman, (Soul, Nature and God). They are usually the only topics of conversation for people when they go to a mahatma for darshan perhaps without having any other serious object or purpose. Now the question arises whether the solution of such problems, if at all secured,

is in any way helpful to their spiritual purpose. I think the answer must definitely be in the negative. Of what value can it be then to them? It is mere mental jugglery (Tarka) and nothing else.

Most people are groping in darkness. They consider stones could represent or stand for god. They have lost their sense of discrimination. They cannot distinguish between man and man, nor between man and other beings. Who is a man? Only he who is imbued with a sense of humanity. But the real man, in the proper sense, can be he who makes a man the man that he ought to be, a thorough man in the real sense. How can one judge him? He can neither be a magician nor a conjurer who can demonstrate things unusual and uncommon. But there may be many such conjurers among bhaktas who pretend themselves to be what they are not in the least. They go on crowing 'Ram, Ram', on every bead of their rosary with a heart wandering quite away from it.

The majority of people you will find singing songs of devotion, shouting 'Jai, Jai'. Worshiping pictures and images ceremoniously is a hobby for them. To them, stories and illustrations are the means of bhakti, recitation of sacred books is worship; and discussions and discourses, the attainment of jnana. Teachers and

preachers too are not wanting. Go to anybody and he will tell you something or the other to follow. Their hue and cry is so great that the whole firmament is resounding with the noise. But the wonder of wonders is that even then it never is reflected in their hearts, and in spite of all the clamour they remain where they have ever been, neither gaining what they have to gain, nor even losing what they have to lose. In demonstration of their worship they have cried, chanted, flattered and wept, but all to no purpose at all. Yet they think themselves to be bhaktas, and are admired as great souls. Thus in a way they get their due remuneration for all their acting. They acquire a position and are considered to be leaders or gurus among their circle of bhaktas. This is all that their flattery brings forth for them.

It may not however be unfair to say that most of the ways of worship commonly followed by the masses are but forms of flattery in one way or the other. They are completely devoid of attachment, love or surrender. Obviously, all that they do is aimed more at pleasing themselves rather than at pleasing the gods they worship, and this being closely associated with the senses, is of course a base desire. In other words they remain all through entangled within their senses, and this they presume to be ananda -- an absurd idea on the very face of it. For this reason, in spite of all their toilsome acting,

they remain forever deprived of the bountiful grace of the Divine.

My only object in relating to you all this is to impress upon your mind that such outer demonstrations of flattery do not count the least in awakening the inner Consciousness in the heart. It is all for worldly desires related with the senses which have really no end, because if one sense desire is fulfilled, then another associated with it crops up at once in its place. These practices do not therefore offer us means of deliverance from the network of wishes and desires, and consequently no practical purpose can be served thereby.

True bhakti is devoid of any physical desire related to the senses. It is actuated by the real craving -- a craving which when fulfilled does not give rise to another in its place but puts an end to all cravings. It is in the true sense the reminiscence of the homeland which is the final end of our journey. As a rule the reminiscence of the home will keep the remembrance of God alive in our heart, and vice versa. It is in fact an end which is endless, and the craving for it is beyond the range of materiality, not to speak of the senses. It is what is commonly understood as realisation, oneness, destination or the end.

Attachment to it may otherwise be interpreted as 'constant remembrance', and that is what bhakti means in the true sense. If it is not there it is but a mockery, and can be termed only as flattery. Flattery is harmful both to the flatterer and to the flattered. A king having all flatterers about him is sure to come to harm on that account. He must therefore apply stringent methods to stop this evil. Nature too may have possibly adopted a course of action for the purpose. The result shall however come to light by itself in due course.

SAINT AND THE COMMON MAN

It is really surprising that some people consider themselves to be too weak for practice, while actually they are not so. An ordinary man has within him the same power and the same soul-force that a saint has. The only difference between them is that the sage has torn off the covering round his soul while the others is just like a silkworm in the cocoon. And if one resolves firmly to throw off these Coverings no power on earth can stop him. What is required for spiritual growth of man is only an iron will. When it is there, the goal is just in sight. If you have these two things there can be absolutely no chance of failure. A powerful will once

made is enough for the sure attainment of the Real. Half the distance is crossed when a man enters the field with a firm will. Nothing can then stand in his way. So please give up dwelling upon the false notion that you cannot reach the goal. Be firm like a rock and success is sure to dawn by itself. Faith in the guide of course counts for much. But in this connection you must remember that only he can be a capable guide who has torn off his own Coverings, and at the same time possesses the power of transmission to help and support others on the path.

I have studied your inner condition as far as I could, and I find there the healthy signs of improvement. There are no doubt a few complexities there, but they shall be easily removed if you go on with your practice. If you happen to trace out any weakness in yourself please think it to be mine and be bold and go in with your practice. The responsibility shall thus be shifted to me and you shall be relieved of its effect. This is quite easy to do. Do it and watch the results. Usually the intricate methods applied for the purpose often make matters far worse and more complicated. Realisation is a very simple thing which can be attained only by simplest means. One thing is specially important here. It is that the abhyasi must ever remain restlessly impatient for the attainment of the goal. This is the key to success and it strikes at the very root. As for myself I may say that whenever I am on with

my spiritual work, I never feel doubtful of success in the least. For that reason I never had to face disappointment in my entire spiritual career. An unflinching will was the secret of it. I want you all to develop that sort of unfailing will, and you can very easily do that.

CHANCHALTA

Happy was the time when you saw me and happier would it be when I have a chance of seeing you. The sentence has a deep meaning and may be taken up in that sense. When I saw you for the first time I found in you many things mingled up together, presenting a view of diversity in unity. The existence is no doubt the result of amalgamation of matter with the soul. But then there is one thing more there. There is a house which has all things in it upset and scattered all over, while another has everything in it well arranged in proper order. Naturally the former will be said to be in a disturbed state and the latter said to be undisturbed and regulated. Similar is the case with this human frame, or the house we live in. There are numerous things kept in it. They exist in the form of results of the actions of the various functionaries at work in the system. If they are let loose to work independently according to their own trend or inclination, their actions will mostly be unregulated and disturbing.

They therefore require a strong masterly hand to keep them in check, and this generally remains wanting in most cases. It is only in this respect that we present the picture of a house in disorder. The same was the case with you when you came to me first, and this is but usual in most cases.

We have now to enter into a new life, a life which is beyond this outer life of ours. We might just as well say that the real man exists behind this, the apparent man. Now since you want to enter upon the real life, you have to seek for the real man, the man behind the man, or the man beyond man. Such a personality, if he does exist, can be traced out only by the heart's eye and can be felt in every molecule and atom of the body. Though possessing a physical body, he shall in no way be attached to it and he shall be nearest to zero. His covering shall be the whole universe wherein he shall have his own play. You will find him present in the sand of the desert, as well as in the waves of the ocean. You will find his presence in the light of the sun, the moon and the stars. He shall be in existence everywhere, in hell as well as in paradise. But how to trace him out is the real problem. In fact that is the very thing which by my master's grace lies pouring on me, and which I impart to the abhyasis through transmission. I take it as a part of my duty, not expecting any return for it, though it

automatically becomes due from the abhyasi in the form of rina or debt (not taking the word in its popular sense, of course). What I mean thereby is only the reaction on the part of the abhyasi. The inner disorder and disturbances can never be set right unless you react yourself. They must at least be suspended so as to introduce an atmosphere of peace and calmness. But unless they are suspended, the ways of living cannot be regulated and improved. So long as the proper regulation remains wanting there can be no equilibrium, hence no balance at all. Without it we can never stand by nature. It is only when we get closely in touch with nature that we begin to breathe in the purified air coming therefrom. By and by we begin to acquire identicality with it. In a word everything becomes possible and attainable when we get ourselves attached with the real man beyond man.

In the beginning the necessities of life were limited. As time went on, the surroundings affected the lives of the people with the result that necessities began to increase. From the materialistic point of view the world is progressing day by day, and for that reason luxuries are gradually taking the place of necessities. In a way life has become quite luxurious. Our appetite for charms and attractions is growing greater and denser, and it is constantly being reinforced by the thought force. Thus the individual mind is being altogether spoiled. That is

why it has become over excessively restless (chanchal). The excessive restlessness or chanchalta of the individual mind goes on increasing and intensifying by the action of our thoughts and doings, and this subsequently results in the formation of our fate. Our fate is thus governed by this chanchalta of the mind. The individual mind having now become used to such a type of character, leads us on to follow its own dictates. We are thus completely spoiled. We have therefore to correct the individual mind now. The process would be to adopt simple ways of living dissociated from the unnecessary hankering of the mind. It does not mean lowering the standard of life but only purging out from it what is superfluous and unnecessary.

OVERCOMING DESIRES

You ask me how desires can be overcome. The only answer I have is, 'Try to give yourself up to God like a dead man in the hands of the dresser'. But if you want me to prescribe some method for it I shall offer you a very simple method and it is to think your desires to be mine, not yours. you can ask me any question you like. I am glad to find in your heart light and nothing but light. Devotion as great as possible is necessary, and constant remembrance creates it in one's heart.

VAIRAGYA

What wrong can there be if I advise you not to take anyone into your Consciousness in the sense of a brother, son or daughter, but to go on with your duty with due regard to the position and personality of each? If a thirsty man takes water without an idea of its being water, shall it not quench his thirst? One must actually live up to what he thinks or talks about. You often come across mahatmas and sadhus who, though they preach about high ideas, are themselves inwardly puffed up with feelings of greatness and superiority, and try all means to pose themselves as world-teachers of divine knowledge. What opinion will you form of them when you peep into their hearts to discover their real worth? For certain you will find in them nothing that can command your respect for them. The Hindi word maan (self importance) when reversed becomes naam (name), and with it their physical form at once comes to view. Thus they remain attached only to the physical form thereby creating for themselves more and more of attachments and entanglements.

Vairagya can be attained only when one is wholly diverted towards the Divine. When it is so, one naturally

becomes disinterested in his own self including everything connected with it. Thus he loses not only the body Consciousness as well. What remains then is nothing but the 'being in dead form' or a 'living dead'.

ONE THOUGHT, ONE OBJECT AND ONE PURSUIT

Give up the mental complex of ill health. Consider yourself to be healthy, then alone will you find yourself healthy. A healthy man if he persists in thinking himself to be ill shall definitely be half ill at least. Do not give way to weakness. Man possesses everything of Nature but he does not take it into account. A man must keep his eye fixed upon the object, and so it must be in respect of health which is quite essential for the success of the pursuit. There must be one thought, one object, and one pursuit in view and that must be related with the Divine. That is the type of mania which I wish every one to develop in himself. It is only then that one may perhaps be able to have a view of That which he craves for. When God feels that there is one in quest of Him, the Divine grace is set into motion to take him in. If the quest continues with a pining heart, it becomes so very forceful that the Lord himself sets out in quest of him. The intensity of eagerness together with restless impatience creates within him a vacuum for the Divine grace to flow

in, establishing a connecting channel between the two. Remember, brother, that the time gone by shall never return! Therefore, try to avail of the opportunity to its best. One who gives himself up to his master in toto can alone be successful in the pursuit. Giving up everything means reducing one's self to beggary. In other words one has to become a beggar at the divine door.

UNITY AND DIVERSITY

Often I feel restlessly impatient to see some of my associates physically. That must be due to the intensity of feeling they entertain in their hearts for me. Sometimes when this feeling gets subsided in them I too feel a bit slowed down. This is however the only way by which we can strike at the very Base, the echo of our thought, and create ripples in the waters around. I like to remain absorbed in the thought of you all. That may in a sense mean my diversion towards diversity. As a rule we proceed from diversity to unity in the beginning, but at the end the course changes and we again begin to march towards diversity. That means we finally revert to the place from where we had started. In our march towards the Ultimate we must necessarily follow the same course, whether it be in respect of worship or anything else. That is in fact the actual path of spirituality. But when, by

God's grace any one goes still beyond, even the Consciousness of the Base too may then become difficult to maintain unless he happens to be one of the highest rank who remains in touch with both the states, unity and diversity.

OVERCOMING WRONG HABITS

People do not try to overcome their wrong habits because they would then have to put themselves to effort or a bit of inconvenience. Never mind, be it so. But if they only adopt the right course for the realisation of their object and are prompted by intense longing for it, none of these things shall then stand in their way, but shall drop down like dead leaves.

REAL SAINT AND GURUS OF THE DAY

We know that is not royal robes alone that make a real king. Similarly it is not the form or the dress that makes a real saint or a yogi. External physical features are not sure indications of the heart within. A man of heart can be discovered only by one who is inspired with a feeling of true love. What kind of person must one be whose association might be of greatest advantage in the pursuit?

He must surely be quite free from the idea of himself being the guru. He must be totally free from the feelings of self-importance and pride. He must be completely merged in Divine love, so that its effect may automatically remain radiating from his very being to cover all those sitting by him. Unfortunately today we have people who, having accomplished nothing, come out into the world as gurus, prescribing methods and practices for others to follow. They also include those who belong to the so-called higher class of Hindu society.

So far as my personal experience goes, I find in most of them a rock-like solidity firmly settled in their hearts. They are generally those who adhere rigidly to the worship of idols and images. In certain cases I have discovered peculiar types of folds and creases in their hearts, which are mostly due to the effect of wrong methods of meditation or concentration practiced by them. The most appropriate points for meditation can only be those from where the current flows on either upwards or downwards. It can only be either the heart or the trikuti (centre between eyebrows). Meditations on the point of the navel has no spiritual value, except that it causes a tickling sensation which finally excites the mind and makes the passions all the more powerful.

SURRENDER

As a matter of fact all of us are like beggars at the Master's door, having a begging bowl in hand which the Master readily fills. But when the bowl is already full with things other than spirituality, the question of getting anything from Him does not arise at all, for anything poured into it will flow out at once. The primary thing for us to do is therefore to make ourselves empty of all these so that it may be filled up with Master's grace.

But it is a matter of pity that I find all my warning going unheeded; few seem to be trying to develop that amount of capability in themselves. The whole atmosphere is surcharged with the strongest Divine force. Can liberation ever be so easy and cheap? It is definitely the time when everyone should give his entire attention to it, setting aside all other things and feelings. I do not thereby mean to induce you to give up your worldly living, discarding everything including your responsibilities and obligations, but only to give yourself up to your master in a spirit of surrender, availing of the time as best you can. The Master does a lot for you even without your knowledge, to inspire you with the true feelings required for your spiritual uplift. But then there

must be a true response from your side too. You must promote within him the intensity of feeling which might compel him to push you on and on. That is, as a matter of fact, your part in the enterprise, and for that you have to develop intense love and devotion.

ORIENTATION TO THE GOAL

While describing the events of your life you have requested me not to read further if I have no leisure. In reply I may say that I do have enough leisure since I have attained leisure from my own self-creation. As such it is now wholly yours. The events you relate do normally happen in life, but when one arrives at the concluding phase all the past worries disappear in a moment. It is therefore advisable under all circumstances to have our attention directed towards the end or the goal. By God's grace you now seem to be inclined towards it. This must be strengthened further. The kicks of the past should be considered to be like the thrashing by a teacher to bring the pupil round to the right path, and for which we should be grateful. Now if I say that I am to bring you in to a spiritual life, it may not be quite correct since there is no question of bringing in. We have only to establish ourselves in Reality, and thank God your thought is already helping you in the pursuit. Definitely

you have now gathered material to keep you up on the path. In other words, I may say that you have taken the object into your view. Now only the arrow is to be shot at the mark, the thought being the arrow and the heart the bow. But at the same time it needs the application of force which is there in the form of the master's support. you are now aware of the destination and of the guide too. Nothing remains to be done now except to attach your thought firmly with That. When the attachment grows strong it becomes indiscernible who is attached, and with what. The Consciousness of body drops off and the very thing remains which we may call Elan Vital, the life force. The method for this would be the same as referred to above, and the Master's help would be indispensable to ensure the sure hit on the target. For this it is also necessary to avoid taking in the impressions of bodily effects. This having been done, the formation of further samskaras will stop, bringing their progressive growth to a close. The only solution would be to break off from this and to connect yourself with that. For this the only method is meditation as already prescribed to you. I hope you will now be regular in your practice. As for my services to you I am ever ready for what I am capable of. I request you in all earnestness to accept my services, nay, rather compel me to render the greatest service, so as to enable you to take away all that I have with me as my master's trust for you all, and which I am

ever eager to distribute amongst you. So long as you do not find an opportunity to see me in person think that I am already there with you. This will help you in promoting absorbency in yourself.

LONGING

Your letter offered me greatest pleasure. I feel some lover has started thinking of this insignificant being. It is not however a small thing for me. My services to you may perchance be of a nature which might promote in your heart the growth of longing. But both you and I have to wait for that. Peace is transmitted from heart to heart. If you have not started meditation yet, please do so now. May God bless you. I do not want to tell you much about myself since mere telling drove Mansoor to the gallows. Although those days are now no more, yet it is quite likely that people might begin measuring me with an undeveloped sight. I hope you will arrive at the reality by weighing me in the balance of your heart. Dear brother, you have taken into your heart my views expressed in the letters. Shall it not be regretable then to ignore the writer thereof? No sooner do you form a will than the action thereof starts automatically (Ideo - motor action). Do pray and try to get drowned in it to the extent that the begging bowl alone remains in the hand while the

begging also is lost in unawareness. If you create such a condition your prayer shall never go unheeded. Practise sobbing and weeping in love which, if it is not real, may be taken up artificially. Do this and see the result.

MEDITATION

I rejoice to find that the thought of serving the Mission is gathering prominence in your heart. The very thought will eventually serve to augment your spiritual progress. If you only think of a river, your heart will begin to feel its refreshing coolness.

I insist upon you to practice meditation as prescribed. Do it for sometime at least and that too only for experiment's sake. If you can do nothing else, then just imagine in your mind that I, Ram Chandra, am myself drowned in your thought. Do this in your leisure hours and while walking or doing some physical work. This is neither puja (worship) nor any ritualistic binding. You want to know the method for keeping the heart free from the effects of body-impressions and for drawing the senses inwards, pulling them off from their objective. In reply, I may say that meditation alone covers all these things. There are also certain points in the body which if merely

touched with the thought-force will in a moment create the condition desired. I should like you to create within yourself the conditions required for the application of those methods on you, else it would be a risky process at this premature stage. These methods can, with due precaution, be applied only on highly advanced sadhakas, and in special cases only. By such methods the man's originality can be regained in an instant. I have related all this only by way of pleasantry.

SURRENDER - DOUBTS

It is good that you like to have the darshana of the maha-purushas (saints). Better would it be to try to have the darshana of yourself alone. You say that you do not want to have 'originality' instantaneously, because it might be non-durable. Well, better leave this to me alone! As a general rule the spiritual journey is covered by stages taken up one after the other. If I neglect to take into account your capacity how can I impart training to the point? Please do not be afraid. There is neither the question of leaving the hearth and home, nor of any danger to life. You say that you have surrendered yourself but again you say that you doubt whether you do it fully or not. That is ambiguous. When you have surrendered, the question of doubt does not arise at all.

So please give up doubting. When the thought of co-operation springs up in the abhyasi's mind he has come up to the first state of surrender. Be bold enough to make up your mind for anything. Step in with a strong will and your success shall be sure. You think your worldly responsibilities to be a hindrance on your path, but that is a grossly mistaken notion. We have to go along taking both the sides together i.e. the worldly and the Divine, side by side. My master was an ideal in this respect, and I am also following in his footsteps. Vairagya does not in any way mean the neglect of duty, whether in respect of the world or of the Divine.

FORMATION OF IMPRESSIONS

I am giving herein a short reply to your question on philosophy. As a general rule every action, whether of body or of mind, must produce some effect good or bad, whatever it might be. That means that there is definitely some effect of it upon the five senses. Now the lighter the mental pleasure, the lesser shall be its effect and consequently the milder shall be the bondage.

DESERVING SOUL

I wish every one of you to become contagious, in a sense, so as to cast a deep impression of your self wherever you go. The effect may flow out from you automatically like a contagion. You write, "Whomsoever I saw was enchanted; whomsoever I thought about has been attracted; whosoever saw me was converted". When I am having such souls for our Mission, the Mission is sure to shine.

You want me not to forget you. I also wish not to forget in any way my dear beloved, and for the fulfillment of this wish you may conveniently take it for granted. There is nothing of the ego in you, and whatever your condition may be, consider it to be from God. I am much pleased with your condition. You are a true patra (a deserving soul). On the other hand people come to me and go away, none taking me away along with him. You have really taken me away with you.

Do write to me if your present condition turns into a hindrance in your work or becomes unbearable to you, so that I may modify it. By God's grace you will definitely get some peace and this shall benefit you much. You shall no doubt serve the Mission immensely. When you remember me you may likely be feeling me just close by. May God grant you steadiness, and may your progress be

rapid. you may finally prove to be an asset to the Mission. What is to be done is to be done by you and your associates. I have however sown the seed of spirituality. The tree shall soon bear fruit but it is now upon you all to look after its nursing. Thank God you have become a living message to your friends; that is enough for them to understand the importance of the Mission.

JAPA

I am not opposed to japa but I do not approve of the ways in which it is generally practised. Japa does not mean parrot-like recitation of certain words or phrases without any understanding of their real significance, and without any collaboration of thought. In our system too japa is sometimes advised when required, but it is of a different nature, and practised in quite a different way. For example, Gayatri japa is one of the essential features of general Sadhana and is practised by most, irrespective of other japas which might have been advised at times. The way in which it should be done is as follows. The abhyasi is to sit in a meditative mood, repeating the mantra mentally twice or thrice, keeping in view the sense it conveys. He is then to begin meditating upon the sense. The words will naturally go out of his

Consciousness and the thought alone will remain in his mind. After some time when he gets absorbed in it, the thought too shall vanish and nothing shall remain except absorbency in the prayerful mood. That is the proper way. Japa practised in this way will be of highest value and immensely helpful to the spiritual growth of the abhyasi.

SERVICE - ABHYAST'S DUTY

You are correct in your view that disinterestedness in Sadhana is due to the lack of love and devotion. But the problem is how to induce them to love God when there is a lot for them in the world to love and admire. They may perhaps come through inducement, but then only to give it up after a time. Here there is no charm, no pleasure, no enjoyment to capture their hearts, and to keep them bound within the fold. The only alternative for me would however be to take overall their responsibility upon myself, and to free them from all bindings, but that may be too much for me. If I take in some of my advanced associates for my help, they too shall thus be overburdened like myself. It is therefore necessary for every one to look to his own part of duty and to stick to it with sincerity. few persons seem to realise that service to the Mission, besides being a part of every abhyasi's duty,

is also highly beneficial to him spiritually. Moreover that which must be an objective of the abhyasi may also be pleasing to the master. But what is to be done when people do not take this most common place factor into account? Unfortunately there may be a few who might even get annoyed if they come across anything disagreeable to their taste and liking, even though that might be fair and proper.

ABHYAS

I agree with you that from the very beginning an abhyasi should devote himself to abhyas with diligence and persistence. I appreciate the idea and wish you to introduce it in your satsangh. Generally I find people complaining of the scarcity of time, which is for them a sufficient excuse for not observing regularity in puja. I think everyone does somehow manage to find time for everything of his taste and liking except this one, puja (Living meditation). Obviously the reason is not the want of time but the lack of interest. But what can I say in this connection when I myself never devoted much time for it, though at the same time I never did miss it any day? My master was in the know of it, but at the same time I was all the time busy with constant remembrance and never missed it even for a moment. It was for this reason

that he never objected to my short-time practice. As a matter of fact though I never sat for meditation for any long duration yet I was never away from it any moment. Consequently when I was relieved by my master from the daily routine of puja I felt exceedingly happy, though it was really no exemption in the practical sense but only a change in the mode.

WILL

Our will has grown terribly weak. In order to make it strong again we have only to connect it with that which has it in full vigour. That means that our lower centres which have grown weak should be connected with the higher centres which are actively strong. As a result, our lower centres will also become strong and powerful. In other words we have to deliver the lower centres to the charge of the higher centres but only after bringing them to fuller Consciousness.

MEDITATION ON HEART

Spirituality has taken a different trend in this age of materialism. Experimental value always precedes the actual thing. At present the real test of a saint is not his

real internal condition but his outward appearance. The old ways of spiritual training have been set aside, because the experiments of the inner states are rarely available. Therefore, it now becomes essential to explain first to the readers the proper ways of life to be adopted. Hence arises the necessity for writing something from which the readers may deduce the real grounds on which the whole structure of training stands. My books are written on the basis of my own experience in the line. I have dealt only with fundamental things, avoiding unnecessary comments, but what is given therein corresponds with the right proportion of the work I have undertaken.

Generally I advise meditation on the heart at the point where you feel its beatings, I do not want to expand its vision to the whole of the region of the heart. Therefore, an abhyasi is to know the heart, as said above, to meditate upon. The points 'A' and 'B' are also the other points for meditation but I have not prescribed them for all as they are unnecessary at the initial stage. We must satisfy our thirst by drinking the water and not by brooding over the cause of it. I have divided the heart into two parts, not dwelling upon its details which are to be understood practically by means of abhyas. Of course, to the preceptors of the Mission they have been fully cleared because they have to work with them. Various

powers of Nature lie hidden in the heart but that is a secret which may not be revealed, since it may lead to the abuse of power gained thereby.

During our march we pass through the circles given in the 'Reality at Dawn'. You will find the entire universe along with these circles even in every atom, but it requires a good deal of time and anubhava to come to its proper understanding. So, we must look to the real substance and not to that which it displays. The diagram showing the lower and upper regions of heart is only an imaginary ground to come to an understanding. How the heart in its lower state takes the reverse trend onwards is a problem not to be understood so easily. If I try to clear this mystery, I may hardly find words to express it, except that the phase is changed and the life is transformed. Then the heart, instead of being a field for defective mental activities, becomes the ground of Nature. Everything is changed into Real. The position of the heart, though physically at its own place, is also changed. It may be a greater ambiguity to say that 'L' becomes 'U', but for explanation of it the word 'Silence' alone will perhaps serve the purpose best. I shall request you to go through the book over again. If you do so, you will find therein answers to all your queries. Putting before you my most favoured view, I may say that instead of pondering over how the world came into

being, we should admire the Being who brought it into existence. This wonder will reveal to you how the creation set in. But when? Only when you know the Real Being in His real state. If you go on counting the leaves of a tree it is likely that you may soon begin to forget what you have already counted. The method will never enable you to have the taste of the fruit which it bears. If you want to analyze the leaf, it is better to analyze the very fruit which it bears. How can you analyze it? The modern means are to test it in the laboratory, but the ancient way is to eat it and digest it to feel its effect. So, you must develop the capacity to drink the ocean like Agastya Muni. If you go on drinking the water from petty rivulets it may never be possible to get time and age to swallow the whole of the ocean, nor even to reach its very shore.

My advice, therefore, to everybody is, 'Seek the Being that seeks you, and not that which tends to neglect you'.

WILL AND DESIRE

I have to make divisions to explain will and desire: (1) Animal Plane, (2) Mental Plane, (3) Spiritual Plane. These are the kinds of desires. Desires are good as well

as bad. Bad desires are connected with passions, sex, etc. Greed, etc., also can be included only in this type. In desires of the mental plane is hidden the secret of self aggrandizement, self-progress, self- ability, etc. When these things are carried on to the spiritual plane, one is reminded of his duty, and is worried about getting out of the snare. The tendency is diverted towards God-Realisation. It is the same tendency which was once connected with the animal-plane, but as duty is included in it, it would be wrong to call it desire. Will is connected with the mental plane because you begin to act mentally, thinking of the goal in view and this continues till the end. It goes on getting new life in every region. It acts quickly to the extent it is pure and becomes free from doubts. That is, its potency goes on increasing. Now, its actions are effective in any of the worldly spheres called Maha maya. Afterwards it is turned into the pure original form, a jewel indeed. Reaching this level, it becomes very easy for a man to transport any one from one Spiritual plane to the other within no time. And when a man becomes a "Brahmanishtha", i.e. deeply immersed in Brahman, his will becomes unfailing. But, brother, this part of will which is developed to such an extent helps only in Godly works. If a man (You might have read in "Anant Ki Ore") finishes the basis of doubt, then the will becomes supremely potent. Western Philosophy is based on doubt, whereas it has no place in Eastern philosophy.

To harbour doubt is to give room for a thief in the house. Brother, all these things will be known from practice (abhyas) automatically. The method must be correct and the guide an adept. One should remove grossness and go on dwelling in subtler conditions.

WILL, FAITH, AND CONFIDENCE

I may assure you that you can win laurels in the spiritual field if only you turn your attention towards God and proceed with will, faith, and confidence, no matter how adversely you may be placed in, surrounded by all the worries and miseries of a house-hold life.

SUBMISSION TO DIVINE WILL

In this path I think the question of changing the outer circumstances does not fit in aptly. It is rather that the abhyasi has to adapt himself to circumstances in order to practice submission to the Divine Will. The Divine Will is predominant, and the circumstances are the result thereof. We have to learn to take them as divine gifts.

FIRM WILL

A powerful will made at the very first step, and maintained all through, shall never fail to achieve complete success. Difficulties and dejections will melt away at a mere glance and the path of success will be made smooth. Our firm will enables us, automatically, to draw in power from unknown sources for the accomplishment of the task.

PURPOSE OF SPIRITUAL TRAINING

The main purpose of spiritual training is that a man should begin to imbibe within him as much of Godly Attributes as possible.

GOD - THE REAL GURU

God is the real Guru or Master and we get Light from Him alone. But as it is extremely difficult for a man of ordinary talents to draw inspiration from God direct, we seek the help of one of our fellow beings who has established his connection with the Almighty.

GURU - SUPREME DIVINE FORCE

The idea of Guru as the Supreme Divine force is very helpful in spiritual pursuit.

MAHATMA

I would define a Mahatma as the most insignificant being or rather a neglected figure, beyond all feelings of greatness, pride or egoism, dwelling permanently in the state of complete self-negation.

INITIATION

Initiation signifies that the disciple's link has been connected with the Supreme Power.

INTEREST

Let people create in themselves a keen interest for the attainment of the higher most state for no price whatsoever.

FOUNDATION OF SPIRITUALITY

Meditation is the foundation of spirituality. If you meditate having your real goal before you, you are sure to arrive at the destination. Generally people complain of the numerous ideas creeping into their mind at the time of meditation. They think they have failed in their practice unless they bring their mind to a standstill. But it is not so. We are not practicing concentration but only meditation. We must go on with meditation unmindful of the foreign ideas that happen to come to our mind at the time. The flow of ideas is due to the activities of our conscious mind which is never at rest. We are still busy in meditation with our subconscious mind, while our conscious mind is roaming about and forming numerous ideas. Thus we are not the loser in any way. In due course, after sufficient practice, the conscious mind too gets moulded and begins to act in harmony with the subconscious mind. The result thus achieved is deep rooted and lasting, and finally calmness, the characteristic of soul becomes predominant.

THOUGHTS

I do not understand why people often complain about

thoughts arising as they start to meditate or contemplate on divine pervasiveness or so. My specific advice to all abhyasis is that one should not worry about the thoughts that rise during meditation or at other times. They rise for the sake of evaporation. It is not possible to become completely thoughtless.

RENUNCIATION

Renunciation is a condition of inner state of mind where one's eyes are every moment fixed on the reality alone which is unchanging, eternal and free from attraction or repulsion.

VAIRAGYA

I do not agree with those who hold the view that the only way for non-attachment or vairagya is to get away from home. One should be able to discriminate between good and bad. Having no discrimination is the characteristic of an inferior man.

TRUSTEESHIP

If we are able to do everything in life thinking it to be our duty, it shall be a sacred trust from the Supreme Master.

Treat all actions and work to be a part of divine duty entrusted to us by the great master whom we have to serve as best as we can. This keeps us in divine Consciousness all throughout. The philosophy involved in it starts from materiality and ends in the final state we all have to arrive at. A happy disposition is a state which percolates its effect upon the lower layers and purifies them. This is a state which may aptly be taken as that next to the divine.

TRAINING - THE RESULTS THEREOF

You must be sure that unless internal peace, calmness of mind, simplicity and lightness follow, as the natural result of your practices you are proceeding on the wrong lines and that your training is defective.

BHUMA

One having dissolved himself embarks on an eternal existence, the real life worth having and the very object

of life. The climax of non-entity is the ultimate state which is termed as Bhuma -- a Being-less state.

CONSTANT REMEMBRANCE

Mere Consciousness of God cures many of the evils of the mind and removes difficulties from our path. We have thus to become conscious of God for the most part of the day during all our worldly activities. We must remain in touch with the idea of God in all phases of our mental and physical activities. We must feel ourselves connected with the Supreme Power every moment with an unbroken chain of thought during all our activities. If we think that while doing a work we are really serving one or the other of God's creatures and not our own purpose we are all along following the path of service although we are outwardly busy with our usual routine of work. The remembrance of everything should merge into the remembrance of one -- the ultimate resounding all through in every particle of his being. This may be known as complete annihilation of self. If one develops this state he should be considered as an embodiment of devotion and prayer. Every thought of his will be synonymous with that of the Master. He will never turn towards anything that is against the Divine will. His mind will always be directed towards that which is the

Master's command.

GOD

Universal love, the very fundamental basis of religion having disappeared altogether, the religion which was generally considered to be a link between man and God has now become a barrier instead. God is not to be found within the fold of a particular religion or sect. He is not confined within certain forms or rituals nor is he to be traced out from within the scriptures. Him we have to seek for in the innermost core of our heart.

MEDITATION ON HEART

The connecting link between the animate and the inanimate is its root. A poison and its antidote are mostly found adjacent to each other. When we are in the state of inanimation, it is but natural to think of animation because it is at the base of the inanimate and both states are inter-related. Now the first thought that flashed across the mind was to proceed towards animation which constituted our very first step towards growth. It is a matter of fact that our vision fails to apprehend a thing situated at a very high or a very low level. But since man

occupies the middle position the medium state of samavastha came to his lot. What can that middle point in us be? It is only the heart and it is at this point that the connecting link between the animate and the inanimate is most clearly felt. This is the reason why meditation on heart is very useful. Now either we ourselves thought of it or the environment pushed us that way. Anyhow, we leaned towards animate Consciousness. But so long as the sense of Consciousness lingers, the idea of worldliness exists and this the pseudo-seers have called as jnana or knowledge.

SPIRITUALITY AND RELIGION

The highest spiritual attainment is only possible when we go beyond. In fact spirituality begins where religion ends. Religion is only a preliminary stage for preparing a man for his march on the path of freedom. When he has set his foot on the path, he is then beyond the limits of religion. The end of religion is the beginning of spirituality, the end of spirituality is the beginning of reality and the end of reality is the real bliss. When that too is gone, we have reached the destination.

UNIVERSAL BROTHERHOOD

The perfection of human nobility lies in the devotee's being always within the sphere of devotion. All things descending from the origin should be treated as coming from the same source. Just as children born of one mother are related to each other in one and the same way, so also are all bound together by the same common tie of brotherliness and are related to each other in the same way. All are connected with the same reality the Central point, by the effect of motion which set everything into action. No substantial disconnection however existed between them. It was all really, the effect of our own thoughts and actions that converted brothers and friends into strangers. It was due to our own feeling of selfishness that made them appear like aliens. This engendered separative feeling must now, therefore, be removed so that brotherly relations may be revived. The development of the feeling of universal brotherhood means the breaking up of the individual network that separated one from the other and the closer adherence to the tie of fraternity.

TRUTHFULNESS

Truthfulness really implies the sense of presenting one's own self in its true colours. This is the state at which a

man exclaims spontaneously. 'It is as it is' -- Jo hai so Hai. This is the state which in true sense is the reality. This is in fact the point at which all the powers are drawn in and accumulated at the time of pralaya -- Dissolution and nothing but absolute reality remains in existence.

KNOWLEDGELESSNESS

Knowledgelessness only helps. A man of knowledge will never plunge into the ocean because he knows that the moment he does so his life shall be nowhere. Plunging in there is nothing but going on, and we swim on and on covering leagues. The way out to oneness is to take refuge in the lap of one who is ever ready to take you in his embrace.

GENERAL HINTS FOR THE ABHYASIS PERTAINING TO SADHANA

One should aspire for the highest. Peace and other things should be secondary.

One must be regular in the abhyas. If interest in meditation is created, half the work is done.

After finishing puja one must look to, or brood over his condition. This helps him develop sensitivity.

One should not worry about the thoughts that rise during meditation or at other times. They rise for the sake of evaporation. It is not possible to become completely thoughtless.

It is generally seen that on cleaning the abhyasis, they go on spoiling their condition. How can they progress? They will get maximum benefit if they cooperate.

One should develop craving for realisation.

Abhyasis should imitate with wisdom the good things or good actions of the trainers.

It is not possible to eradicate anger completely, as it is a thing bestowed by God. One should make right use of it. But, greed is our own creation. It should be eradicated completely. One should make right use of it. But, greed is our own creation. It should be eradicated completely. One should not have greed even for spirituality. It is seen

that some abhyasis are very greedy of taking sittings.

Change/transformation can be brought about in two ways firstly by desiring for it and secondly by force. But in the latter case there is no lasting effect. So, every abhyasi should intensely desire for his transformation.

One should control one's freedom of action. The Ten Commandments are meant for this purpose only.

Abhyasi should have control over little things (Habits etc) of the daily routine. If not, how can they expect to have control / command over big things?

Chaste life should be preferred at all costs. There should be moderation in all matters. Chastity and moderation bespeak the character of a person.

One should be able to discriminate between good and bad. Having no discrimination is the characteristic of an inferior man.

Abhyasi should not entertain the idea of becoming a

Trainer. If anybody has the idea of rendering service, there are other ways by which he can serve.

It is not possible to attain a perfect balanced state, because perfect balance brings about death. But one can reach near to it where one becomes almost balanced.

Liking something means egoism. So, one should rise above likes and dislikes.